

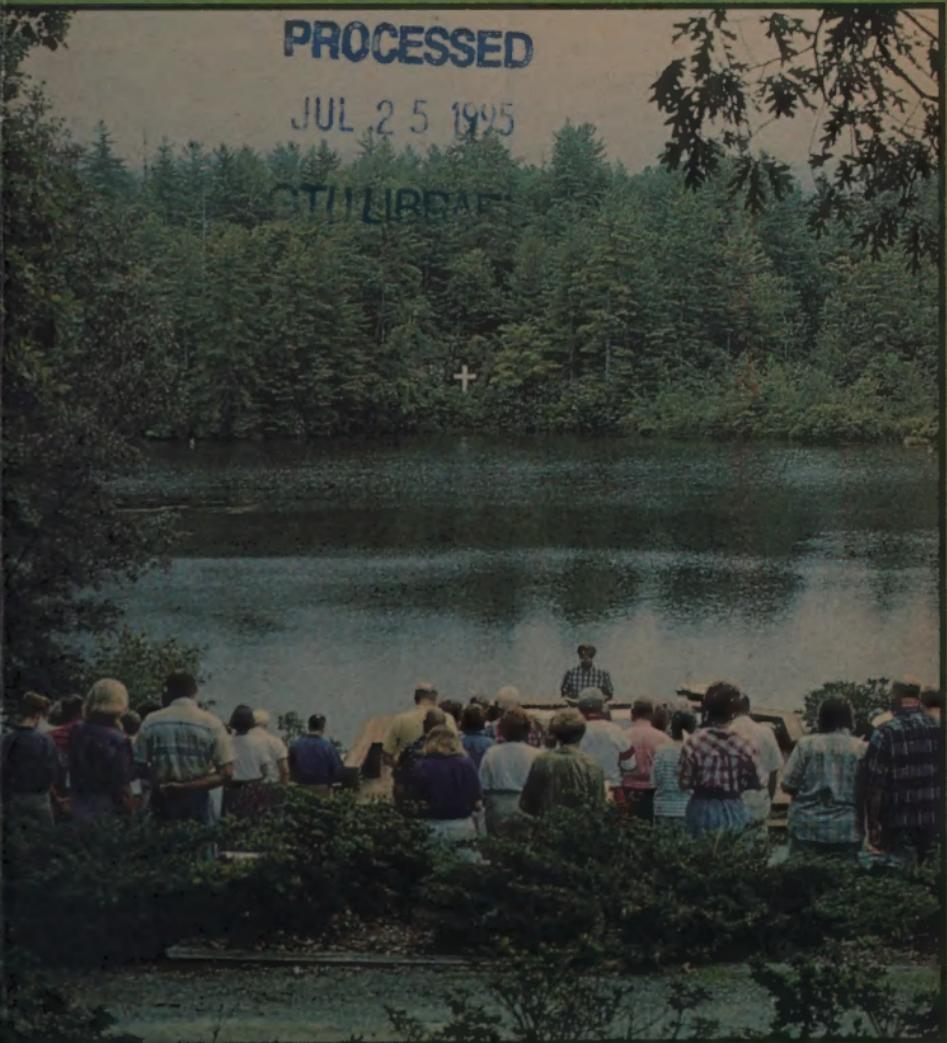
The Anglican Digest

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Transfiguration A.D. 1995

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reflecting the ministry of the faithful
throughout the Anglican Communion.

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FROM THE EDITOR

EVEN SUMMER'S LONG days are not long enough for those of us who love enjoying our books in a welcoming hammock. And books are a very important part of the work at Hillspeak.

Before *The Anglican Digest*, before Hillspeak itself, there was the Episcopal Book Club. The EBC for 42 years has delivered four books a year ("positively sound and entirely interesting") dealing with every phase of the Church's life and teaching: Scripture, history, drama, liturgy, prayer, Christian living, humor, and much, much more.

Churchpeople weary of endless controversies and crises in the Church will welcome these books which call us to return to Christianity's heart by teaching us the "faith once delivered to the saints."

Books are sent to subscribers at a 30%-70% saving. For information on upcoming selections and to learn how you can enjoy increasing your knowledge and love of the Church, please see pages 31-34 of this issue of TAD.

We promise to keep you in great reading material from the hammock to the fireside and throughout the year.

C. Frederick Barbee

COVERS: KANUGA, the Episcopal conference center in North Carolina (see page 52); back: The Cathedral Church of St. Fin Barre, Cork, Ireland.

THE TRANSFIGURATION OF CHRIST

O GOD, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son wonderfully transfigured: Mercifully grant unto us such a vision of his divine majesty that we, being purified and strengthened by thy grace, may be transformed into his likeness from glory to glory; through the same thy Son Jesus Christ our Lord. Amen.

S PETER AND James and John had the inexpressible and lonely privilege of being the only witnesses to that event which we call the Transfiguration of Christ. They went with the Lord up into the mountain where they first went to sleep and then awoke to be what St. Peter calls "eyewitnesses of his majesty." What they saw was a Jesus utterly transformed in bodily appearance. The overwhelming impression was of an unearthly bright whiteness. If we remember nothing else from the Gospel accounts, it is the word "glistering"—"His raiment was white and glistering."

A cloud covered the scene and the voice of God was heard saying, "this is my beloved Son; hear him." At the beginning, the Dis-

ciples had seen their Master conversing with Moses and Elijah; after the second cloud passed they saw that He was alone.

This event surely was one of the major miracles of Christ's life and ministry, ranking with the raising of Lazarus from the dead, the feeding of the five thousand, the turning of the water into wine at Cana, and only just below the supreme miracle of the Resurrection.

No one can say precisely what happened on that mountain. The three Apostles who were eyewitnesses did not know what to make of it, except that it was a revelatory moment in which God vouchsafed them a glimpse of their Lord's real nature. They saw something which revealed to them the true divine nature of Jesus, a nature confirmed audibly to them by the voice of God.

It would seem, if we are to read aright the significance of this great moment, this ineffable transformation, that suddenly the divine light previously hidden in the soul of Jesus was allowed for a brief moment to burst forth into His body, changing its character and appearance beyond all previous or subsequent experience. Jesus' divine nature suddenly burst the bonds of His human form and irradiated His body with a force

which could have come only from the Creator. It was the same force which was to well up in the tomb and propel Him irresistibly through the folds of the shroud and into His resurrected form.

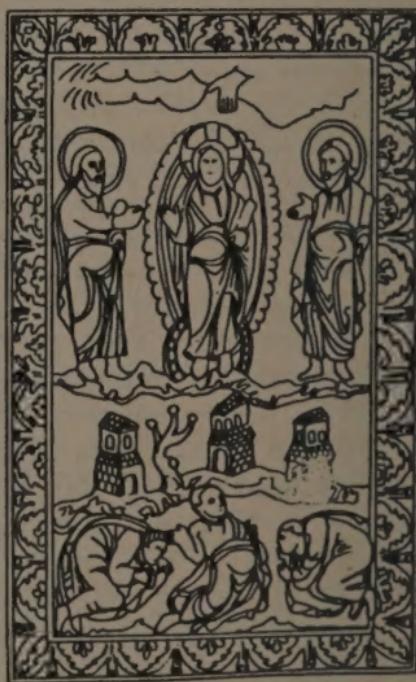
The Transfiguration is thus, in very fact, a preview, a portent, of the Resurrection. SS Peter, James and John could not understand it until the Resurrection was a fact and the Ascension and Pentecost had opened their eyes. We, too, cannot understand this event except in the most limited way. But we know it as a confirmation, in His lifetime of the fact that Jesus is very God of very God, and it gives vivid meaning to the credal description of Him as "Light of Light."

Anglicanism observes the Feast of the Transfiguration on August 6th of each year. The Eastern Church makes more of it than we in the West. Nevertheless, there are surely few events in the Christian story, few days in the Christian year, more glorious, more worthy of remembrance. It is a day of reassurance that Christ is indeed Lord, that He is God's very Son, "being of one substance with the Father." It is a day of all days in which to give thanks to God in the Holy Eucharist.

(It may be noted as of interest that early Christian tradition

identified the place of the Transfiguration as Mount Tabor. This is an 1800 foot high mountain standing in Galilee in the northern part of Israel, between the cities of Nazareth and Tiberias.)

*—The Fellowship of
Concerned Churchmen*



NOTHING IN MYSELF

God's might to direct me,
God's power to protect me,
God's wisdom for learning,
God's eye for discerning,
God's ear for my hearing,
God's Word for my clearing.

—Saint Patrick

EACH MORNING is a new beginning of our life.

Each day is a finished whole.
The present day marks the boundary
of our cares and concerns.

It is long enough to find God or to lose him,
to keep faith
or fall into disgrace.

God created day and night for us so we need not
wander without boundaries, but may be able
to see in every morning
the goal of the evening ahead.

Just as the ancient sun rises anew every day,
so the eternal mercy of God is new every morning.

Every morning God gives us
the gift of comprehending anew
his faithfulness of old;

thus, in the midst of our life with God,
we may daily begin a new life with him.

The first moments of the new day are for
God's liberating grace,
God's sanctifying presence.

Before the heart
unlocks itself for the world,
God wants to open it for himself;

before the ear takes in
the countless voices of the day,
it should hear in the early hours
the voice of the

Creator and Redeemer.
God prepared the stillness
of the first morning
for himself.

It should remain his.

—Dietrich Bonhoeffer
via The Sisters of St. Mary,
Milwaukee, Wisconsin



CONNECTED

T WAS A beautiful, sunny, crisp day—the kind of day that made one glad to be alive. After several days of rain and muggy conditions, fall had arrived in New York City. This day Central Park was alive with color, and it seemed as if the sidewalks were especially crowded as everyone was out enjoying the lunchtime sunshine and cool temperatures.

In the midst of this pageantry, I was trying to make my way down Park Avenue. I was apprehensive about a 1 o'clock business meeting. Rather than take a taxi I decided to walk from my hotel on Madison, hoping that the fresh air would do me some good. With each step I found myself more and more concerned with how my associate would perform. I became disconnected from my surroundings and was self-absorbed. My anxiety grew and I found myself withdrawing into my own world of worry and concern. I had never felt so alone.

Overhead, a sudden gust of wind caused a huge American flag to flap noisily. It startled me. In an instant I was back in the real world of noise and commotion. I don't know how many blocks I had walked to that point, but I remember thinking how beautiful

all the large American flags were that hung over Park Avenue. There seemed to be endless numbers of them stretching down the avenue blocked only by the Met Life Building.

I was on the east side of Park Avenue, and I realized that I had covered the distance more swiftly than I had anticipated. Unfortunately, my pause had allowed my fears to re-materialize and I began to feel the heavy pressure of apprehension once again take hold. The world of winning and losing began to re-emerge. Without warning, one huge American flag, a few blocks ahead, reacted to a gust of wind that lifted it alone, as if to reveal a great secret just beyond. There plain to see, for it did not react to the wind, hung the red, white, and sky-blue flag of the Episcopal Church. It was like a light in the wilderness, a friendly face in the crowd, and I was drawn to it.

As I entered the portals of St. Bartholomew's Church, I sensed the peace and silence that I needed. There were also a few other people who, like me, had sought a momentary refuge from the world outside. I found a pew and knelt in prayer as I had so many questions and too few answers.

I reached for the Book of Com-



mon Prayer and turned to the back to "Prayers and Thanksgivings." I read the ones which I love the most. How changed I had become. I felt deeply settled and no longer alone.

As time was working against me, I rose to make my appointment a block away. Walking down that long center aisle, I thought of my home parish in the Midwest, of St. Bartholomew's, of the little St. Thomas' Church in Sun Valley, Idaho, we attend when skiing. How different they all were in size and appearance, yet how much they are alike. We are all united in one great Church.

Through the Book of Common Prayer we are connected with our past and prepared for our future. As I once again entered the world of hustle and bustle, I was fortified and nourished by the thought of the faith of tens of millions of Anglicans around the world.

Just as that one American Flag out of so many lifted itself to reveal the symbol of our Church, so will Our Lord be there when we least expect it.

—Raymond W. Peters II
Vestryman,
St. Peter's Church,
Ladue, Missouri

STEPS OF AUGUSTINE

A PILGRIMAGE that looks back to the early days of Christianity in the British Isles, and forward to its relevance for the present and future, is being planned for 1997. The organisers hope thousands of Christians of all denominations will take part, either directly or in support.

The year 1997 is the 1400th anniversary of both the arrival in Canterbury of St. Augustine from Rome, and the death of Ireland's St. Columba on the island of Iona. "Pilgrims' Way" will take the travellers from Rome to Canterbury, and then from Canterbury right through the British Isles to Derry in Northern Ireland.

The idea of the pilgrimage came to Canon Stephen Platten, who is the Archbishop of Canterbury's secretary for ecumenical affairs, in 1990. Since then, helped by the Revd Andrew Deuchar, Dr. Carey's secretary for Anglican Communion affairs, Canon Platten has been consulting representatives of the other Churches in Britain to ensure that the pilgrimage will be an ecumenical event.

"This is not a Church of England coup," he said on Tuesday.

"It's a heaven-sent chance to appreciate the mixed roots of Christianity in Britain—the Celtic ministers which sent missionaries out into the surrounding countryside; the parochial system that comes to us from the Romans; and the different spiritualities of each—and to consider what it all means for us in the present day. I like the idea of celebrating our unity across the whole nation while cherishing all our separate local traditions."

It is planned that 50 pilgrims will set out from Rome on 18 May 1997, and spend a week on the journey to Canterbury. Every day will involve a part of the journey on foot; but other methods of transport ("the more imaginative the better, up to and including hot-air balloons," says Canon Platten) will be used along the route as well. On 25 May there will be a service to welcome the pilgrims in Canterbury Cathedral.

From there two parties of pilgrims, each 200 strong and representing a cross-section of British Christians, will set out on a two-week journey to Derry. One party will make its way through southern England, Wales and the Republic of Ireland; the other will travel up the east coast of England to Lindisfarne, through Scotland to Iona, and will then

cross to Derry. The pilgrims will be put up overnight by people along the way; and at key points on the journeys there will be services and celebrations, large and small, that will bring together the people of the locality and reflect their traditions.

"Pilgrims' Way" will end with a great celebration in Derry, which the organisers hope members of all Churches will attend, making it a focus of hope and reconciliation.

—Prudence Fay
in Church Times, London
by permission



Following Augustine: the first group of pilgrims will spend a week travelling from Rome, through northern Italy and France to Canterbury. After a service in the cathedral there, two new sets of pilgrims will set out for Derry, one moving through the West Country, Wales and Ireland, the other through northern England and Scotland.
Graphics: Brian Minter and Andrew Philippou

MY GRANDMOTHER

MY GRANDMOTHER, Mrs. Richard H. Soule, helped found the United Thank Offering. She herself had written the story of her fascinating life, including the co-founding of the UTO with Julia Emery in 1889, which speaks for itself. The story I write here is not of her life, but of my thoughts of her.

Grandma, as I called her, was by far the most inspirational person in my life. Church every Sunday was a given, along with her then not unusual view that Sunday was truly a day of rest and contemplation, meaning no golf or tennis. But her deep love of God which was reflected in her life of total giving to others, got to me. Heaven used to be a pretty dull thought for a young boy who had no interest in sitting on a cloud, playing a harp.

Grandma instead portrayed it as the lively place she wanted to go when called by God, for she would then see her beloved husband, who died many years before her, and all her many friends. This lovely idea has stuck with me, so that I too have no frightening fear of dying. For what she believed is true.

Perhaps Grandma was a "wom-

an's libber" in the positive sense before these words were invented. She and Mrs. Emery brought the Episcopal ladies from semi-subservience in the "back of the church" up to the front with the birth of the UTO. Likewise, whenever she moved to a new location (her husband was a railroad engineer), her first action before unpacking was to ring doorbells down the street, introduce herself, and ask if she could be of help to the families. The Rev. George Blackman (now a member of St. Paul's, Concord), who used to be rector of the Church of Our Saviour in Brookline, Massachusetts, where my grandmother worshipped for many years, recalled that her first call on the minister in a new town was to ask if there were any church duties she could perform that no one else in the congregation wanted to do.

She was strong but gentle and loving, a combination I saw in my father, who spent his life doing for others, including as Senior Warden of the Church of Our Saviour. He learned from her to be a "gentle man" of deeds, which I hope has rubbed off a bit on me and my children. Always dressed



in black, but never somber, Grandma was delightfully on my age level, enjoying playing cribbage with me and exploring life together. Her wisdom, love and companionship taught me a reverence of older people.

Her husband's work took her to many parts of the world where she went out of her way to meet and help people who often subsequently communicated with her, and she with them, voluminously. I can see her spirituality and need to help others leading her to her love of the UTO's worldwide missions which continue to care for the needy of many countries. In

fact, at age 96, she travelled alone to visit again her beloved mission in China.

If she were with us today, she might remind us to use the UTO mite box whenever we have something to be thankful for by simply dropping in an offering to God.

I am personally happy that UTO has also embraced us men. A biblical saying that hung on Grandma's wall at age 26 sums up her life to me: "Be ye doers of the Word."

—Dick Soule in
The New Hampshire
Episcopal News

ENCOURAGEMENT

MANY YEARS AGO IN my very first congregation, I had a friend who survived a German Prisoner of War Camp, where he lived for over two years. He did not have a Bible or a Prayer Book. He told me that every day he tried to recite as much of the Communion Service as he could remember—and by the time I knew him in 1960, he could say nearly the entire liturgy by heart. He said that the one part he never forgot was the comfortable words—and he prayed them several times a day:

"Hear what comfortable words our Saviour Christ saith unto all who truly turn to him. Come unto me, all ye that travail and are heavy laden, and I will refresh you. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. Hear also what Saint John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins." (1928 Book of Common Prayer, p. 76)

In the midst of the apparent hopelessness and despair of the prison camp, he nevertheless felt rooted and focused; he knew a strange sense of peace. In those comfortable words of Holy Scripture, he focused on God in Christ and what God had done for him and the whold world. He was able to see God at work in that dreadful place. Little acts of kindness, which seemed to spring from his devotions, had a way of multiplying in marvelous ways. When he shared some of his pitiful rations with a sick brother, his gifts multiplied like the loaves and the fishes as other prisoners began likewise to share.

In contrast, several weeks ago I received a letter from a friend who was thinking of leaving the church. The letter was a three-page document, an indictment, listing all the church's ills, a letter whose focus was entirely nega-



tive. I could not disagree with many of the charges made. I believe, as does my friend, that we are in an era when appeal to experience reigns supreme and revelation is rejected. The difficulty is that all experience is under the dominion of sin. I believe, as does my friend, that our episcopal leadership is fractured; we see the leadership not seeking the discipline and patience that are necessary to create a unified voice for the whole church. We see the politicizing of pain to empower our own agendas while we desperately need to learn how to bear burdens and pains for each other, as Christ does for us, so that the whole Body may be built up. I could not disagree with many of the charges made in my friend's letter, and I was depressed when I finished the letter.

Depressed, perhaps. But am I discouraged? Not at all. My confidence is in God's victory already won. I am clear that there is no promise that our living will be without tribulation. We must expect it in life and particularly in drastically changing times such as these. Yet when we focus on Christ and the gifts of His own ministry—the deaf hear, the blind see, the crippled walk—problems become opportunities for us and the church. I am not

naive about the tough work that is before us in the church, but I am strengthened by what I see God doing in this diocese and in a multitude of places around the church. The first line of mission in troubled times is to be faithful here, where we are, and to continue to build a unified diocese on God's gracious activity among us. From that foundation we can then engage the problems beyond.

It is an entirely new world out there. Desperately, as always we are, in need of Christ's love. In many ways the Church is divided and uncertain—it speaks with an uncertain voice. The culture is becoming increasingly unfriendly and we have a formidable challenge. I can say "Thanks be to God" the Diocese is not divided—we're not uncertain, we know that God's victory is won as Gray Temple knew it—but we know there are many battles to fight.

My old friend gave me a witness and a testimony to a life that was rooted in prayer and sacrament, and in that rooting was able to stand him in good stead in terrible times.

—The Rt. Rev. Edward L.
Salmon, Jr.,
Bishop of South Carolina
in his convention address

LITURGICALLY YOURS

Dear Canon Proper:

I'm a loyal Episcopalian, but recently I attended the services of another denomination and got really depressed. They had the latest in audio-visuals and contemporary music, and I was told that there was "something new every week." Our own liturgy seems so worn out in comparison. It's the same old thing over and over again. Shouldn't we do something different once in a while?

Gentle Parishioner:

The allure of the new and inventive is strong but not entirely harmless (read the XXVth of *The Screwtape Letters*). Even in our branch of Christendom, the quest for originality has led many to wander far in a land that is gauche: unwieldy *tableaux vivants* to illustrate gospel readings, hot-air balloons on Ascension Thursday, clergy atop beasts of burden during the Palm Sunday procession (which *begs* invidious comparisons). Canon Proper has, to his great dismay, seen it all.

However, the chief reason for liturgical regularity is theological, not aesthetic. One cannot radically or repeatedly alter customs without seriously deforming

what my mentor, Dom Gregory Dix, called "the shape of the liturgy." This shape conforms to the actions of Our Lord Himself, who took, blessed, broke, and gave bread to his disciples and commanded them to do likewise in his memory. Partaking of the cup also was to be done "as oft as ye shall drink it, in remembrance of me." The central act of Christian workshop is of divine institution and is not, in its essentials, open to human tinkering. It is "our sacrifice of praise and thanksgiving," not a form of entertainment.

Not that the artistic analogy is wholly invalid. Think of the liturgy as a great dance, the purpose of which is to glorify God. But if we had constantly to learn new steps, where would our focus be? On ourselves, on the steps—not on God.



Still, we have a need for the right sort of newness. This was realized by St. Benedict, whose ethos permeates Anglican spirituality. In addition to obedience,

Benedictines take vows of stability and conversion of life. These apparently contradictory vows in fact complement each other. Stability without conversion tends to lifeless petrification; conversion without stability becomes nothing more than a flitting from one novelty to the next. The unchanging routine of the liturgy is meant to provide a stable environment in which the most important change, our own interior transformation, can take place.

God is, as St. Augustine exclaimed, a Beauty "ever Ancient, ever New." In her worship, the Church seeks to experience this mystery. We should not be so bound to the old or so taken with the new that we forget that the perfect consummation of our earthly liturgies occurs only in heaven. Until then, we labor on.

(Canon Proper is not entirely unfamiliar with boredom in church. However, through years of enduring tiresome homilies he has developed the ability to sleep with his eyes open, whilst maintaining a perfectly beatific countenance. He hopes that, if not exactly marvelous in God's sight, it is at least not too naughty.)

—(The Rev. Canon)

C.G.L. Proper (Oxon.)

—St. Mark's-on-the-Campus
Lincoln, Nebraska

SAINT BARTHOLOMEW (AUGUST 24)

ST. BARTHOLOMEW'S NAME appears four times in the New Testament, each time as one of the twelve apostles (cf. St. Matthew 10:3, St. Mark 3:18, St. Luke, 6:14, Acts 1:13). In St. John's Gospel, his place in the list of apostles is taken by Nathanael (St. John 1:45) and it is commonly believed that Bartholomew and Nathanael were one and the same person. The name Bartholomew means "son of Tholomew" (or Tolmai).

Bartholomew was a native of Cana in Galilee and was known for his spirit of humility, prayer, holy zeal, and burning charity. He carried the Gospel through the most barbarous countries of the East, including Arabia, Persia, Lycaonia, Phrygia, and India. While in Armenia, he was condemned to death by the governor of Albanopolis; tradition states that he was flayed alive, then crucified.

His remains were first buried in Mesopotamia, and finally rest in the Church of St. Bartholomew-on-the-Tiber in Rome.

—Taddled

PRECISION, POISE, GRACE . . .

SHE GLANCES behind her, not sure what she's looking for but more to reassure herself that everyone's where they need to be and that all the acolytes are accounted for. Nervous energy. A list of last minute minutiae plays through her mind as she looks to her right to receive a nod from the verger, signaling the start of the service.

A split-second later, nearly 2,000 people rise to their feet as the nave is awash with the rising crescendo of organ music. She lifts the fifteen-pound cross into place at the proper level, the thick staff barely touching her nose. Her eyes are fixed straight ahead. The two boys on either side of her lift their torches into premeasured position, and the three of them close ranks, side by side, to form a perfect triumvirate of precision, poise and grace.

She utters one word, audible only to her partners, "go," and the three step off in unison, leading a troop of fifty or so priests, lay ministers and the Cathedral Choir of Men and Boys.

It is Amy Cortright's first procession as the new head acolyte of Washington National Cathedral

and the first female head acolyte in the history of the Cathedral. Undaunted but well aware of the honor, Amy is ready; the Cathedral has been part of her daily life ever since she entered the fourth grade at the National Cathedral School for Girls where she is now a senior.

Coming from a family with strong involvement with the Cathedral, Amy felt she wanted to give something to the Cathedral as well.

"My brothers were choir boys—I have five, four of them were in the choir. My mom and dad were married in the Cathedral. My dad was an usher. I guess part of the reason I wanted to be an acolyte was to continue that tradition."

Training began immediately. "It's a group thing," she explains. "Nobody sits you down and tells you everything you need to know. You really learn from everyone—from how to hold a torch to getting all the correct timing. It takes a while."

What emerges in time is not only a finely tuned team that depends on all of its members, but also people who come to know and care about each other.

"People ask us how we learn to walk and move together so uniformly. It's a feel you get. As crucifer, you begin by walking to-



gether with two people touching side by side. Pretty soon you develop a rhythm so you can walk as one person.

"We rotate all the assignments, which means we practice with everyone. After a while, you get to know how big a step someone takes, or how someone shifts body position as they turn a corner. Eventually, you learn to adjust your movements to each other's moves."

The entire team of eight acolytes begins to take on a life of its own after hours or practicing and participating in all the services that take place over the course of a year.

"We are like a family," Amy reflects. "You develop a closeness with the other acolytes that goes beyond the Cathedral. And yet it all starts here. It's based here in the Cathedral. We're all connected through the Cathedral as acolytes and as friends."

The acolytes have their own unique Christmas traditions that begin at the Christmas Eve service for the several thousand worshippers who fill the nave each year. "We're usually at the Cathedral till 1:00 on Christmas morning. Then, it's a tradition to go to someone's house, watch movies, talk. We're awake all night.

"Around 6 am we all troop back

into the Cathedral to get ready for the televised service. Last year, we all walked up the George Washington steps together and watched the sun come up over the Cathedral. It was a very special moment for all of us."

But serving as head acolyte—the first female head acolyte—has brought new responsibilities and challenges, like the first time she gave instructions to visiting acolytes.



"There were eight boys all about my age," she recalls. "When I came out to tell them what to expect before they participated in the service, they all had this look on their faces as if to say, 'Why are you telling us this?' At other times, when the head acolyte, who was always a boy, did the briefing, I noticed the visitors were more attentive and asked a lot of questions.

"A lot of that has to do with the fact that boys have always been

acolytes and choristers. But things started to change a few years ago when girls could be acolytes. I hope people think of female acolytes as a positive break with tradition. Women have brought a lot to the church. For one thing, women are healers, spiritual healers especially. They bring a depth of emotional understanding to be able to reach into people's souls.

"Sometimes when I come into the Cathedral, when it's quiet and not many people are around, I close my eyes and think of all the people who have come before me in this place. There are so many spirits of people here who have done great things for the Cathedral in so many ways.

"Someday, I want to go into the ministry myself, and all the experiences and feelings I've had here helped shape that desire. I am a part of this Cathedral now. And I too will leave a part of me here when I leave. The Cathedral has had a huge spiritual effect on me."

*—The authors: Robert A. Becker
is the director of public affairs
for the Cathedral. His daughter,
Kathleen, is a junior at Wake
Forest University.*

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PRAISE II

King of Glorie, King of Peace,
I will love thee;
And that love may never cease,
I will move thee.

Thou has granted my request,
Thou hast heard me:
Thou didst note my working
breast,
Thou hast spar'd me.

Wherefore with my utmost art
I will sing thee,
And the cream of all my heart
I will bring thee.

Though my sinnes against me
cried,
Thou didst cleare me;
And alone, when they replied,
Thou didst heare me.

Sev'n whole dayes, not one in
seven,
I will praise thee.
In my heart, though not in
heaven,
I can raise thee.

Thou grew'st soft and moist with
tears,
Thou relentedst:
And when Justice call'd for fears,
Thou dissentedst.

Small it is, in this poore sort
To enroll thee:
Ev'n eternitie is too short
To extoll thee.
—George Herbert, Priest

HOUSE HUNTING

WITH A VIEW TO buying a pleasant country cottage, a young married couple went to see the Vicar of a small rural Anglican parish in Somerset, and asked him if such a cottage was available. The Vicar showed them round one, and asked them if they would let him know their decision. Later however, they remembered that they had not noticed a W.C. (water closet) in the cottage, so the young man wrote to the Vicar and enquired where this might be. The Vicar, however, was not familiar with the term W.C. and wrote them the following letter, taking it they were meaning WESLEYAN CHAPEL.

Dear Sir,

I was very pleased to receive your letter, but regret to inform you that the nearest W.C. in your area is 50 miles away, which is most unfortunate if you are in the habit of going regularly.

This one is a lovely little place, situated in a beautiful valley amongst pine trees, and it may interest you to know that many people make a day of it, setting off early in the morning and taking meals with them. Some travel by car or bus, others walk and arrive just in time. A bell rings as you

enter the W.C. and there is plenty of standing room for those who arrive late.

Inside, everything is most appropriate with 80 plush seats and beautiful carvings on the walls. The children sit and sing during the procedure. Hymn sheets are found hanging behind the door, and there is organ accompaniment. Often there is a full choir and anthems.

I hope this information has been useful to you and that you will make it your business to attend often.

*Yours faithfully
The Vicar.
—via Christian Crackers*



"Henry is a night person."

1662 AND ALL THAT

ALL THAT WENT before was considerable. We take for granted that in church priest and people share together in a common prayer. However, before 1549 men and women would have regarded church as a place where they went under obligation, whilst simply continuing their private devotions. The choir offices, which were to form the basis of Mattins and Evensong, were for the clergy; and the Mass which the laity attended was celebrated at the 'holy end' in Latin by the priest whilst the people continued to pray privately, reminded by bells to look up only at the Elevation, that is when the priest lifted the consecrated wafer and chalice. Receiving Communion, in bread only, was for most of the laity an annual event. Moreover, different parts of the country used different service books. With this background in mind we can begin to appreciate the revolution brought about by Archbishop Cranmer with the publication and authorisation of the first Book of Common Prayer in English in 1549 for exclusive use throughout the realm.

This book was succeeded by a second, published in 1552, in

which changes were made, especially with regard to the service of Holy Communion, distancing it further from the Latin Mass and the doctrine of transubstantiation, and placing the people's reception of Communion at the place where, in the old service, the Elevation had been: the sacrament was not for adoration, but to be partaken of—in both bread and wine.



Tudor COMMUNION CUP c.1574

The second Prayer Book had been in use for less than a year when Queen Mary ascended the throne. The Latin services were restored, and Cranmer died at the stake. However, six years later, with Queen Elizabeth on the throne, a new edition of the Prayer Book was authorised, and the words to be used at the administration of the Holy Communion combined those of 1549 with those of 1552, as we find them in the Prayer Book of 1662. Behind such small changes lay a battle between those who wanted more drastic reform after the Conti-

nental manner, for many 'Puritans' remained within the established church, and those who saw the church catholic as well as reformed, departing from Rome not in her essence, but in her errors.

When King James I came to the throne in 1603 the Puritans hoped for great things, presenting him on his way south from Scotland with a 'Millenary Petition,' raising a number of objections to the 1559 Prayer Book. James summoned a conference at Hampton Court, where he made it clear that he was on the side of the Bishops; and the most significant change in the Prayer Book was the addition to the Catechism of teaching concerning the sacraments, with a 'high' doctrine of the Holy Communion. Plans were also made for a new translation of the Holy Bible.

The distinguished Anglican divines of the reigns of James and his successor Charles I did much to establish the particular character of the Church of England through their adherence to the Book of Common Prayer and their exposition and justification of its liturgy and doctrine. However, two years after civil war broke out, in 1644, the Book of Common Prayer was declared illegal and replaced by the Directory of Public Worship, which

stated that "the liturgy used in the Church of England hath proved an offence, not only to many of the godly at home, but also to the reformed Churches abroad." As papist Queen Mary had banned the Book, so now Puritan Oliver Cromwell.

Charles II was brought to the throne by the Presbyterian party, so that the restoration of the Prayer Book was no foregone conclusion. Instead it was the achievement of those clergy who had gone into exile during the Commonwealth, who combined dedication with skilful manoeuvring. King Charles II summoned twelve Anglican bishops and twelve Presbyterian ministers to the Savoy Conference "to review the Book of Common Prayer." A new book, adjusted to the objections of the Presbyterian party and so able to comprehend their ministers with the Church of England, was the hope of those present, but the obstinate fanaticism of Richard Baxter, the leader of the Presbyterians, who remained "passionately" argumentative to the last, made any compromise impossible, with the result that in the end the Prayer Book was revised by the Bishops alone. Bishop Gunning provided the Prayer for All Sorts and Conditions of Men; Bishop Reynolds the Gener-

al Thanksgiving; and Prayers to be Used at Sea and the service for Adult Baptism were added. The Authorised Version of the Bible, planned by King James I, was now used for the Epistles and Gospels, (though his labours were not acknowledged, the greater part of these was the work of William Tyndale), whilst Coverdale's translation of the Psalms was retained. There was, too, a further distancing from the Puritans: the word 'priest' was substituted for 'minister,' 'church' for 'congregation'; the prayer over the bread and wine was called the Prayer of Consecration; Canon Smyth, who in his book "The Church and the Nation" provides the details of the Savoy Conference, concludes that the 1662 revision of the Prayer Book was the authentic climax of the English Reformation. "For more than a century, the liturgical development of the Church of England had oscillated slightly between radical and conservative, Reformed and Catholic, currents of opinion; and it had settled into what may be described as Central Churchmanship with a High Church tinge." It is this edition of the Prayer Book that remains in use today in England.

All that followed after was again considerable, although nothing reached the stage of leg-

islation. From the arrival of King William III onwards individual clergymen and laymen and groups of like-minded men, sought to have the Prayer Book altered in order to make it acceptable to nonconformists (except Roman Catholic ones!), or more agreeable to doctrinal fashions or to changing sensibility. Ecclesiastical historians of the nineteenth century find a constant stream of publications, filled with the intention of improving the Book of Common Prayer; but all in vain, apart from the discontinuance of the special services commemorating the Gunpowder Plot and the Martyrdom of King Charles I in 1859 and the authorising of a new Lectionary in 1871.

Change was occurring elsewhere. The Scottish Episcopal Church in 1764 produced a Communion Office, and in 1789 the Protestant Episcopal Church in the United States of America its Prayer Book, based on Cranmer's 1549 Book as well as that of 1662.

Its Preface explains:

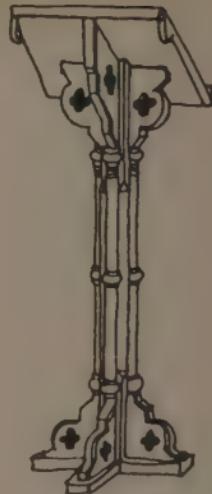
"It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also

appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

Indeed, by 1914, the Prayer Book in its 1549, 1662 or American version had been translated into 114 languages and was in use in all corners of the globe, and the number continued to grow.

There was in the 1920s an aborted attempt at a legal revision of the Book of Common Prayer, and in 1980 the appearance of the Alternative Service Book, but here for the time being, the history of the development of the Prayer Book ends, for the new experimental services combined in the Alternative Services Book are not true heirs of 1662. As G. J. Cuming writes in *A History of Anglican Liturgy*, "Elements of the Prayer Book are still to be found in the 1980 Book, but they have taken on the character of family heirlooms in a not wholly congenial setting. Other sources, other theologies have inspired the liturgies produced since 1965."

However, a new Liturgical Commission, in an exchange of views with the (English) Prayer Book Society in 1992, wrote that it 'shared the view that the Book of Common Prayer and the Au-



thorised Version of the Bible should remain in the mainstream of Anglican worship,' and 'to the extent that this has not been so in the last generation,' it went on, 'the Commission believes that Anglicans need to take seriously and to recover their heritage.' New service books there will be after the authorisation of the present A.S.B. expires with the century, but the Commission also shows a determination to learn from the mistakes of the A.S.B. and provide supplementary books that express the church's worship more fittingly, including for this purpose material in the Prayer Book style. The problem remains: how to implement the Commission's desire for the Prayer Book to "remain in the mainstream of Anglican worship," when the only

implements to hand are the clergy, many of whom have scarcely known it, and many of whom are obstreperous.

Except in churches given to the eccentricities of the more extreme Anglo-Catholics from the late nineteenth century onward (the Bishop of London, Lord Fisher, was invited to attend a High Mass at the Church of St. Magnus Martyr, and was asked afterwards what he thought of the service, replied, "I cannot say that I am in favour of presbyterian congregationalism"), the ordinary member of the Church of England, were he transported in time through the past three and more centuries, whilst he might find changes of time and length of services, changes of music and singing, changes of clerical costume, would nevertheless feel at home in any church of the realm, for the words he would hear and speak would be the familiar ones of the Book of Common Prayer.

*—The Rev. Norman Taylor in
For Services Rendered: An anthology in thanksgiving for the
Book of Common Prayer
P.O. Box 60; Cambridge
CB1 2NT England*

THE CHURCH OF CEYLON (SRI LANKA)

In a geographic area of 25,332 square miles and with a population of 16,500,000 there are 55,000 Anglicans living in two dioceses in this country. An estimated 67% of the population are members of the Buddhist faith, 16% Hindu and 7% Muslim. 7% of the population is Roman Catholic; and 88% of all Christians are Roman Catholic. There are 130 Anglican parishes served by 110 clergy.

Until 1970 this Church was part of the Church of India, Pakistan, Burma and Ceylon. The first Anglican services were held in 1796 and CMS missionaries established work in 1818. The two dioceses have planned to become part of the United Church of Lanka, a plan frustrated thus far by legal problems. The Church continues as extra-provincial dioceses under the Archbishop of Canterbury. The Provincial Office is in Colombo.

*—The Anglican Communion
—A Guide*

A DOOR HEARD IN THE SOUL

IN THE BEST of worlds people spend their summers at the beach. When I was growing up in Sarasota, we spent summers on Siesta Key in a beach house my mother bought over dad's protest that it would be a risky investment because of the beach erosion patterns. Mother bought it anyway and named it "Shaderway" (short for "she-had-her-way"). She painted the name on the mailbox at the end of the drive and had it printed on her stationery. Each June, the day after school was out we moved to the beach. Dad's commute into town to his office and hospital was only eight miles, and he was soon converted to beach living because it allowed him real relaxation at the end of each day. Each September, the day before school started we moved back into town after we'd shuttered up the house for hurricane protection.

As the years rolled by, the tides began to eat away the wideness of the beach. And then it took the lawn right in front of the house and in time the high tides could reach up under the house. It was under the house that my brothers and I played during the hottest

part of the day with toy trucks and lead soldiers for which we built sand forts and then blew them up with "lady finger" firecrackers. It was either play under the house or come indoors for a nap because between noon and 3 p.m. the sun was much too hot, our mother claimed. In the later years at low tide there was beach, but the sand under the house never got really dry because of the high tides. Even the several jetties my father sank to resist the erosion didn't help that much. He said finally, "We're going to have to move the house back closer to the road." Mother objected and claimed the erosion patterns would change. They never did. And dad made arrangements for the house to be moved—some 125 feet closer to the road. Afterwards, he took the mailbox off its post and into the garage. He painted off the name "Shaderway," replaced it with "Hidisway," and put the mailbox back. Mother laughed when she saw it. They both laughed, but it was the kind of laugh you laugh when you feel you have no choice. In time they sold the house, and to this day we're not sure what happened to it. Perhaps it was moved away by a later owner, but even now when I go home and drive out to the key, I am surprised and almost disbelieving.

Not only is there no house; there's no beach there at all.

And yet I can still hear the sound of the back screen door slamming. No other slamming screen door in all the world could have that same sound. I can still feel the sudden coolness of escaping the noonday sun by going under the house to play. I can still smell the aroma of coquina broth simmering. It was my dad's specialty. I can still remember very well the girl next door. Her name was Sally. I remember what it first felt like to kiss a girl. How can this be? All of this has long since passed away . . . and it is all so very real to me. How can it be that that which has no physical substance any longer still can be so substantially a part of my life? There seems to be a paradox here: the most substantial things in life are those which are somehow without substance in the usual sense of the word.

Shortly before Jesus was crucified He said to His followers, "Heaven and earth will pass away, but my word will never pass away." At first glance we take that as some kind of prediction of the distant future, but in fact what sounded like a prediction is already fact. Heaven and earth have already passed away. Shaderway and the beach are gone—



that's a small instance of the truth. In a larger sense heaven and earth are constantly passing away. It's been a long time since Ptolomy's universe of heavenly bodies spinning in spheres around the earth has been in vogue. And even the structure of the universe posited by Copernicus is being altered by Einstein's notions of spatial and temporal relativity. Heavens and earths pass away all the time—something like beaches and cottages. This kind of erosion is a fact of life. But the fact of love is God's Word. And God's Word seems to be more real than ever. Like the sound of that slamming screen door heard forever in my memory, the sound of God's Word is heard in the soul, and it never passes away.

—The Rev. John Edward
Crane Harris
St. Andrew's Church and
St. Cyprian's Church,
Darien, Georgia

EVERY SUNDAY A FULL HOUSE

HOW OFTEN WE dream of that ideal where people fill the church to bursting point.

St. Andrew's Church, Hong Kong, is a red brick building, not exactly an architect's masterpiece, but passable by turn-of-the-century standards. It was built in 1905 thanks to the munificence of a local benefactor and businessman, an Armenian gentleman, Sir Paul Chater.

Sir Paul was one of Hong Kong's most far-sighted, imaginative, thoughtful and wealthy businessmen whose contributions may be seen in many aspects of the city's life today. He was a great pioneer of reclamations which added hundreds of acres (and valuable real estate) to the foreshores of Hong Kong and Kowloon.

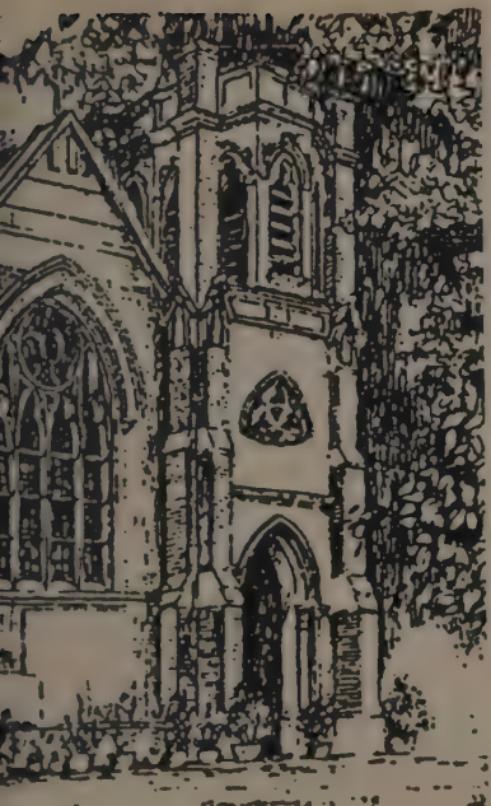
When it was opened, the church records recall that "it was a lovely sunny morning in early December." Always a good start.

"A stream of people in cabs, rickshaws and sedan chairs, wound its way from the waterfronts, between the banyan trees, shading the dusty lane (Nathan Road, no less!) that finally petered into a mere track, through the market gardens and farm plots of Nathan Road.



"This was a great occasion for many Christians in Kowloon and their friends in Hong Kong, for that day was to see the laying of the foundation stone of Saint Andrew's Church by Bishop Hoare."

Saint Andrew's was not Hong Kong's first church. Saint John's Cathedral had been in existence since 1849—but that was on the



island overlooking the new city of Victoria.

Kowloon was not acquired by Britain until after the second Opium war in 1860 and for a long time it was little more than a military encampment and a remote dormitory suburb for less well-to-do Hong Kong people not even served (in those days) by a good ferry service.

Sir Paul Chater changed all that. He was a great believer in Kowloon and in the need for facilities to encourage people to live there. Saint Andrew's had its place in his scheme of things. As well as a ferry service—the Star Ferry is a monument to his enterprise.

During World War II, the Japanese occupants had other uses for the church. Saint John's Cathedral became a stable and Saint Andrew's fared better as a Shinto shrine. But it underwent a restoration and in 1959 this was completed—"the general impression it gives of simplicity and dignity is a very real help to those who worship in it."

Today that church is thriving and its main service has to be seen to be believed. Additional chairs are placed in the aisles and there are worshippers who stand throughout the service at the back and sides.

The spillover has resulted in daughter churches being set up in other parts of Kowloon and the New Territories.

Saint Andrew's is strictly low-Church but traditional enough for even the most punctilious high Churchman or woman to enjoy.

—Robin Hutcheon
in St. Mary's Newsletter,
Waverly, Australia



THE 20 LARGEST U.S. EPISCOPAL PARISHES

1. The Church of St. Michael and All Angels, Dallas, Texas
2. The Cathedral of St. Philip, Atlanta, Georgia
3. St. Martin's Church, Houston, Texas
4. The Cathedral of St. John the Divine, Houston, Texas
5. Christ Church, Cranbrook, Michigan
6. The Church of the Incarnation, Dallas, Texas
7. Christ Church, Greenville, South Carolina
8. All Saints' Church, Pasadena, California
9. St. Luke's Church, Darien, Connecticut
10. The Cathedral Church of the Advent, Birmingham, Alabama
11. Trinity Church, New Orleans, Louisiana
12. The Church of St. Philip-in-the-Hills, Tucson, Arizona
13. St. Stephen's Church, Richmond, Virginia
14. Christ Church, Charlotte, North Carolina
15. Trinity Church, Boston, Massachusetts
16. Trinity Cathedral, Columbia, South Carolina
17. St. Thomas' Church, Philadelphia, Pennsylvania
18. Christ Church, Alexandria, Virginia
19. Holy Innocents' Church, Atlanta, Georgia
20. St. David's Church, Austin, Texas

CATHOLICITY

"The time has come for Christians in the Anglican tradition to recover a catholicity which is able to bear the pain of expansion with grace and joy; a catholicity which engages the mind and the heart; a catholicity grounded in prayer and sacrament and expressed in disciplined action; a catholicity which, while deeply rooted in the past, is courageously open to the future under the guidance of the Spirit of Truth."

— The Bishop of Chicago in *The Anglican Catholic*

CREAM OF THE CROP



JOHN STOTT has an international ministry as an evangelist, preacher, scholar, and author. For many years Rector of All Souls' Church, London, he was a framer of the Lausanne Covenant and is president of the London Institute for Contemporary Christianity. John Stott is also the author of EBC's summer selection, *Men with a Message*.

First written in 1951, *Men with a Message*, has been completely revised by Dr Stott and Stephen Motyer, who teaches New Testament at the London Bible College. Obviously a labor of love to both writers, the Prefaces by each are well worth close attention before one assays the text.

From Dr Stott's Preface: "In the early 1950s I was reading and thinking a good deal about the inspiration of Scripture, and about the relations between its divine and human authors. I was specially impressed by the need to emphasize that the particularity of each New Testament author was in no way smothered by the unique process of

inspiration. On the contrary, as I wrote in the 1954 introduction to the book, 'the Holy Spirit first prepared and then used, their individuality of upbringing, experience, temperament and personality, in order to convey through each some distinctive and appropriate truth.' So this became, and remains the underlying theme of *Men with a Message*.

"Now, forty years later, I am grateful that the book is to enjoy a kind of 'resurrection' through the labors of Steve Motyer, who nobly accepted my invitation to revise it. We are now named joint authors, although in reality it is more his book than mine..."

In his Preface, Dr Motyer refers to a possibly apocryphal story that "one bishop in the Church of England (nameless) has claimed that he passed the New Testament paper in his General Ordination Examination on the strength of [the original] *Men with a Message*!"

"I hope," Motyer continues, "that all that is best about the first

The Episcopalian

Current, Future

CURRENT

Men with a Message: An Introduction to the New Testament and Its Writers, by John Stott, revised by Stephen Motyer (see CREAM OF THE CROP).

FUTURE

Autumn: For All the Saints: Homilies for Saints' & Holy Days, by Herbert O'Driscoll, an Anglican priest in Canada and the author of *Emmanuel, Prayers for the Breaking of Bread*, and *The Leap of the Deer* (all available through THE ANGLICAN BOOKSTORE). He is well known as a preacher and a teacher of preachers. Of his current book, he writes:

"From time to time people will ask me how I manage to run into people from the New Testament. I realize that by putting it that way I make the New Testament sound like a foreign country or territory, and in some ways I suppose it is, at least for a Christian. It is a land we have available to us to visit from time to time where we know a great many people. We don't know them intimately, but we do know something about them, and even if we don't

realize it we have formed images of them in our minds. We have made them into people, at least on our terms. Since I expect to meet them, often do..."

With simple directness and humor O'Driscoll invites us to meet the saints of the New Testament through the brief imaginative encounters that have become his trademark. As he visits the places of the Holy Land, the communion of saints across time comes to life offering grace for the present.

In these stories we are given a deeper understanding of the physical and cultural settings in which the earliest followers and family of Jesus lived, as well as perceptive insights into their personalities and struggles. We discover that the world in which they lived was not so very different from our own, and that the faith we hold in common transcends all distances of time and space.

For All the Saints is scheduled to be mailed to members of the EPISCOPAL BOOK CLUB the second week in August.

Winter: As of this writing, no selection has been made for the



Book Club

Past Selections

book Club's winter book although a number are under consideration. Readers of TAD will find the selection reviewed in the Advent issue.

PAST

Past selections of the EPISCOPAL BOOK CLUB are available through THE ANGLICAN BOOKSTORE postpaid at the price noted. These books are in limited quantity and availability is subject to stock on hand.

A Summary of the Faith, by C. B. Foss, author of *The Christian Faith*, *The Old Catholic Movement*, and *Answer Me This*. This annotated little book (47 pages) goes from "Creation" to "The Four Last Things" in an easy-to-read but thoroughly sound style in a format that invites itself to be a constant companion. Single copies two dollars; ask for quantity discounts.

The Day. John Donne's incomparable commemorative tribute to Lady Magdalen Danvers, preached in Chelsea Parish Church in 1627, includes the Prayer Before the Sermon excerpted in this little treasure illustrated by Tom Goddard. One dollar per copy.

The Vision Glorious: Themes

and Personalities of the Catholic Revival in Anglicanism. Geoffrey Rowell's scholarly but very readable study of the Oxford Movement. Seven dollars.

Chosen Vessels: Portraits of Ten Outstanding Christian Men. Edited by Charles Turner, the writers are Harry Blamires, Robert E. Coleman, Charles Colson, Thomas Howard, W. Phillip Keller, Malcolm Muggeridge, R. C. Sproul, Philip Yancey, and Turner. The portraits are of C. S. Lewis, Paul Brand, William Wilberforce, Thomas Aquinas, Otto C. Keller, David Martyn Lloyd-Jones, Philip E. Howard Jr, Blaise Pascal, T. Stanley Soltau, and Alexander Solzhenitsyn. Seven dollars.

A Dazzling Darkness: An Anthology of Western Mysticism. Edited by Patrick Grant, the book includes selections from the writings of St Francis of Assisi, St Bernard of Clairvaux, Dame Julian of Norwich, St John of the Cross, Evelyn Underhill, Martin Buber, Pierre Teilhard de Chardin, Charles Williams, Simone Weil, Thomas Merton, and many others. Eight dollars.



version has been retained in this second. The aim of the revision has been to make its content accessible to further generations by lightening the language, relating it to recent biblical scholarship, and incorporating the text into the 'user-friendly' publication format associated with the products of [Britain's] Three's Company. John Stott allowed me great freedom in the revision, but I felt very much at home with his emphases and analysis. . .

"The title *Men with a Message* could be slightly misleading. It does not mean to suggest that there are no differences between the different authors of our New Testament. In fact, one of the chief purposes of this book is to explore their variety. . .

"In the case of the Gospels, for instance, it seems that the evangelists deliberately set out to supplement each other in the light of their individual purposes and concerns. Thus Matthew greatly expanded Mark, Luke introduced new emphases into material drawn from the other two, and added yet more, and John painted a portrait of Jesus which went beyond all three, both in content and in spiritual depth. They were all chosen by God, shaped by experience, and empowered by the Spirit, first to understand the revolutionary Good News of Jesus, and then to communicate

and apply it in the various situations they faced."

Men with a Message is a book to be read and re-read, a book which one goes back from time to time. It is a book to launch a new membership in EBC. It is a book to give to any aspiring student of the New Testament (whether or not he or she is standing for a General Ordination Examination). To begin a membership in EBC with *Men with a Message* simply print MEN on the Book Club enrollment form in the front of the magazine.

To begin a membership in the Book Club with the spring selection, *My Heart Is Ready*, print HEART on the enrollment form. Bookmarks and bookplates are available subject to stock on hand. Bookmarks sell for twenty for \$2.50, one hundred for \$8.00. Bookplates are \$2.00 for ten; \$8.75 for fifty; \$13.50 for one hundred. Price includes postage and handling.

Readers using American Express, MasterCard or Visa may purchase printed matter or renew or request EBC gift memberships by calling 1-800-572-7929 between 9 a.m. and 4 p.m., Central Time, Monday through Friday.



WITH CROSS AND SHOVEL

I SHALL NEVER forget my first Mass in Normandy a few hundred yards behind the fighting line in a wood. Two ration boxes were the altar, placed near a shell hole for immediate diving if mortar fire became intense. The bottom of a C-ration biscuit tin served as a chalice, the top for a paten, some cracker fragments for wafers and diluted cognac for wine. For you see some of my equipment was lost on the beach and we had only what could be carried on one's back. . . . At the Offertory several stray bullets whizzed by but not dangerously close. . . .

War is such an awful thing that it's very hard to write about it. There is no glamour and I'm hard put to it to keep the men's eyes on God. The more imagination you have the more it hurts and you must squelch your emotions almost to nil or you'd go nuts. Without the Sacrifice of the Mass constantly before me I, for one, would collapse.

—With Cross and Shovel: A Chaplain's Letters from England, France, and Germany, 1942–45 by Chaplain (Major) George Reuben Metcalf, 1957

THE RECIPIENT OF two Bronze Star Medals, one for valor at Normandy, George Metcalf served as chaplain to General George Patton during World War II. But this was only one stop on the journey of this remarkable man of faith and priest of our diocese.

A native of St. Paul, a graduate of St. Paul Academy as well as of



Harvard, Metcalf completed his seminary training at the Episcopal Theological School in Cambridge in 1933 and was ordained shortly afterwards.

Family tradition
On August 9, 1942, Metcalf

celebrated Mass for the last time at the Church of St. Barnabas in Irvington-on-Hudson, New York, where he had been serving as rector. One memoir records the event: "The whole parish had quietly come through the heavy rain to join in the Holy Sacrifice with their departing Rector for what might be (and was) the last time." Metcalf had enlisted in the Army as a chaplain. In a letter to the Army and Navy Commission in which he offered his services, Metcalf had written: "Family tradition in nearly all wars for the past two centuries leads me to ask for army service." He also cited the fact that his wife Mary supported his decision and noted that their three children (the youngest was three months old) would be well provided for during his absence. He concluded the letter: "Where Christian boys are, there the Church must be. . . . Here I am, send me!" He was thirty-six years old.

Army chaplain

Following chaplaincy training, Metcalf sailed with 15,000 other soldiers on the Queen Mary to England. After a year or more of service there, he was deployed to France, where he was part of the invasion of Normandy. His wife Mary wrote to Metcalf's mother:

"While the invasion fleet was gathering (at Portsmouth), George was rowing about the fleet in a rubber raft to hold services aboard the various vessels." In an interview with a war correspondent, Metcalf described ministry in the Army: "Servicemen like their religion straight. . . . They are in church only because they want to be there to offer God thanks and to receive the strength that He alone can give. . . . When life is a luxury, death a close neighbor, and fear the greatest enemy, the companionship of One Who died that others might live is as necessary as it is real."

Patton

In November of 1944 Metcalf was selected to be Protestant Chaplain to the Third Army, a job that included being personal chaplain to General Patton. (Patton had requested an Episcopalian for the job.) Here Metcalf was second in command to "a grand old Roman Catholic Regular Army Priest" and supervised 300 chaplains "by prayer." Shortly before Christmas in 1944, Patton called and asked Metcalf if he had any prayers for clear weather, since the men were having a rough time without air cover in the Ardennes and the ceiling was too low for flying. Together with

the Roman Catholic chaplain O'Neil, Metcalf composed the Prayer for Fair Weather. Patton was pleased and said that he would send it out with a Christmas greeting to every man in the Third Army. The next day, December 23, 1944, there was a clear, blue sky for what was later known as the Battle of the Bulge.

Although there have been many conflicting stories about this incident, Metcalf says that Patton was "never anything but courteous and considerate about religious matters in my presence" and states that the two chaplains "were quite agreeable to laying any sort of human trouble before the throne of God for the Creator's disposal as He saw fit."

With Cross and Shovel

As a gift to her great-grandchildren, Metcalf's mother, Margaret Carter Metcalf, assembled

his letters home from Europe both to her and to his wife Mary and oversaw their publication as a book, *With Cross and Shovel*. The shovel referred to in the title is sent home to Mary at the end of the war with this explanation: "In the box is my faithful shovel with my name roughly carved in it. . . . It never left my side in Normandy, it has buried the dead and dug innumerable foxholes. . . . It was the principal companion and weapon of this chaplain; how many times it saved my life I cannot count. . . . Please take special care of it."

—The Rev. Barbara Mraz is a deacon serving the Minneapolis parishes of St. John's, St. Luke's, and St. James-on-the-Parkway.

This article is taddled from *Soundings*, the newspaper of the Diocese of Minnesota.

PRAYER FOR FAIR WEATHER

ALMIGHTY AND most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for Battle. Graciously hearken to us as soldiers who call upon Thee that armed with Thy Power, we may advance from victory to victory, and crush the oppression and wickedness of our enemies, and establish Thy justice among men and nations. Amen.

(61 of the 70 words were taken from five separate collects in the 1928 Book of Common Prayer.)

SAINT FOR RAINY DAYS

*St. Swithin's day, if ye do rain,
For forty days it will remain;
St. Swithin's day, and ye be fair,
For forty days 'twill rain nae mair.*

OF THIS ninth-century saint we know very little. He was Bishop of Winchester from 852 and adviser to Egbert, King of Wessex. He died in 862, leaving the request that he be buried in the churchyard of the minster so that the rain could fall upon his grave. All went well until he was canonised. Monks at Winchester then decided to remove his remains to a more prominent position in the priory church on 15 July 971. It rained all day and for the next 40 days. Tradition maintains that this was the saint's way of showing his displeasure. Many miraculous cures at the time gave further proof of the saint's power. The saying runs that if it rains on St Swithin's day it will rain for the next 40.

There are a number of lives of the saint. From these we learn that Swithin was born in Wessex and educated at the Old Minster in Winchester. He was chosen by Egbert, King of Wessex from 802 to 839, as his chaplain. Swithin also educated Ethelwulf, Egbert's



The Allsorts artist Julie Baines's impression of the statue of St. Swithin in the great screen at Winchester

son, who succeeded his father as king. Ethelwulf chose Swithin as Bishop of Winchester, a position he held for ten years until his death. Wessex was an important kingdom in the ninth century. Swithin became a well known and popular bishop, celebrated for his charitable gifts and for his building of churches.

Winchester grew in importance as an ecclesiastical centre. A Benedictine monastery named after the saint was famous in the 12th century for its writing of illuminated manuscripts. One of the most precious of these is the Winchester Bible.

—Nicola Currie
in Church Times, London

A TRAVELLER'S PRAYER

I know, O God,
that wherever I travel,
you will be with me.
There is nowhere I can go,
no situation I can face,
which is outside your love and
strength;
and so I commit myself
into your care and keeping
on this journey,
knowing that at all times
I am in your hands.

—St David's,
Baltimore, Maryland

TRUTHS

THE FOLLOWING list of "theological truths" from a recent Church of England publication.

Noah's wife was called Joan of Ark.

The fifth commandment is: humor thy father and mother.

Lot's wife was a pillar of salt by day, but a ball of fire by night.

Salome was a woman who danced naked in front of Harrods.

Christians can have only one wife. This is called monotony.

The Pope lives in a vacuum.

Paraffin is next in order after seraphim.

Today wild beasts are confined to theological gardens.

The patron saint of travelers is St. Francis of the Seasick.

A republican is a sinner mentioned in the Bible.

Abraham begat Isaac and Isaac begat Jacob and Jacob begat twelve partridges.

The natives of Macedonia did not believe, so St. Paul got stoned.

The first commandment was when Eve told Adam to eat the apple.

It is sometimes difficult to hear what is being said in church because the agnostics are so terrible.

—The Rev. Timothy Dobbins,
Rector, Church of the Redeemer,
Bryn Mawr, Pennsylvania

A DEMANDING QUESTION

SOMEONE RECENTLY asked me how he could pray for someone whom he deeply resented. He was finding it almost impossible to pray for a person he had previously trusted but whom he now felt had betrayed his trust and badly mistreated him. Jesus posed a real challenge when He said to us, "pray for those who persecute you" (St. Matthew 5:44).

Prayer like this moves us beyond any thought of achieving our own ends. I cannot pray that this person will be changed into the person I want him or her to be. Rather I need to enter that deeper prayer which begins with God and not with me.

Let us call the person who mistreated me Joe. At the moment I have no love for Joe to bring to my prayer. Therefore my prayer needs to begin where there is love:

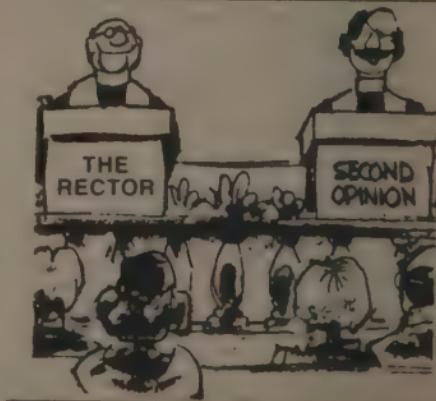
"Almighty Father, you love Joe.
Jesus died for Joe,
May your Spirit fill Joe
with your love and healing."

We can easily pray "Thy will be done" in the Lord's prayer when no demand is placed upon us. But becoming specific and praying for God's will to be done in Joe can be difficult. God's will is surely to

bless Joe. Despite Joe's shortcomings, God loves Joe as much as He loves me with all my mistakes and failings. Jesus died for me because I am a sinner. He died for Joe for the same reason. To pray is to enter into the reality of God's love and purpose. All true love is a gift from God.

Such a prayer does not depend on my feelings. In fact as I begin to pray for Joe in this way, aligning myself with God's love and purpose, something of that love of God begins to occupy my feelings. It is not a matter of pretending to have a love I don't have. Rather it is recognizing God's love and will. Jesus said, "Pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven." (St. Matthew 4:446-45a)

—The Most Rev. Reginald Hollis
New Smyrna Beach, Florida



SPIRITUAL GARDENING

First

Plant four rows of peas

Presence,
Promptness,
Preparedness,
Perseverance

**Second**

Plant three rows of squash

Squash gossip
Squash criticism
Squash indifference

Third

Plant five rows of lettuce

Let us be faithful to duty
Let us be loyal and unselfish
Let us be true to our obligations
Let us obey rules and regulations
Let us love one another

**Finally, no garden is complete
without turnips**

Turn up at meetings
Turn up with a smile
Turn up with determination
and make everything count
for something good and
worthwhile

—Sue Hook in
Hythe Parish, Kent, England

“Opportunity is missed by most people because it is dressed in overalls and looks like work.”

—Thomas A. Edison

HYMN QUIZ

MATCH THE HYMNS with the hints. The answers will be found in a combination of the Hymnal 1940 and the Hymnal 1982. This comes from Betsy D'Angelo and Patricia Bird, Church of the Redeemer, Bryn Mawr, Pennsylvania.

1. For St. Paul, St. Thomas, St. Luke, etc.
2. Arrival was at 2400 hours; visibility good.
3. Three worn out socks.
4. My girdle is killing me.
5. 0-4-1000.
6. Request for evening weather report.
7. A call, but not over the telephone
8. You could hear a pin drop.
9. *Terra firma* and a lot of other celestial bodies.
10. Let's hear it for Easter, Ascension, & Pentecost!
11. Detour, fellow!
12. Astonishing table blessing.
13. It was a dreary day in January.
14. After you, Your Majesty.
15. Leave for a speaking engagement in the Poconos.



Answers page 25.

RISE AGAIN!

SINCE HISTORIC AND beautiful Saint George's Church, Halifax, Nova Scotia burned last June, its congregation has lived what feels like a thousand years. The task of maintaining the life of the parish and efforts to restore the church have tested parishioners to the limits of their endurance and creativity. But life goes on. Services now take place in the church hall, which is converted after Saturday soup kitchen each week, or in a temporary chapel. Outreach to the community continues and the parish grows, with more and more students, young families and older folk taking their places in the uncomfortable chairs that serve for pews.

But it is on restoring the 195-year-old church that much of the energy of the parish must focus at present. It is an elegant round structure in the style of Palladio, described by the restoration architect as "a three-tier wedding cake." The upper tier is a gilded cupola, topped not by a bridal couple but by a weathervane commemorating the visit of Halley's comet in 1835. The soaring pillars, the elegant balconies and the fine umbrella dome make the inside one of the most beautiful

public spaces in Canada. It is the only round wooden church in Canada and one of very few in North America. Because of its architectural rarity, it has been designated a National Historic Site.

Since the fire, the congregation has worked hard to build the financial framework for restoration. All three levels of government have pledged generously and, including the insurance settlement, funds are half way towards the \$6 million (Can.) cost of restoration. At a January parish meeting, the congregation voted resoundingly in favour of restoration, after which Bishop Peters of Nova Scotia blessed the enterprise, allowing private sector fundraising to go ahead.

Parishioners have stretched themselves to the limit in pledging \$170,000, and funds which have poured in from well-wishers around the globe now total over \$250,000. Some of this money came from generous readers of *The Anglican Digest* who saw Bishop Burton's article written soon after the fire. St. John's Church Women of Savannah, Georgia have generously pledged \$3,000 over three years and other gifts ranged from \$25 to \$5,000! This support from outside the parish has more than monetary value; it

gives parishioners the strength to continue with the monumental task God has given them.

Restoration has been divided into four phases, to fit the rate at which funds can be raised. Phase 1, (1995) will see the exterior shell of the building restored and watertight, so that the protective cocoon which now covers it can

be removed. The end of phase 2 (1996), will see us worshipping in a bare-bones church, while phases 3 and 4 will restore the classical elegance of the interior.

Have we the strength to do it? With the help of God and our friends, we believe Saint George's will rise again. .

—Anne West, Warden



Prince Philip and the Rector of St. George's

AND IN ALL PLACES

LAY PRESIDENCY at the Eucharist has been rejected by the General Synod of the Anglican Church of Australia because "The Book of Common Prayer reflects a principle that the performance of this action is reserved to a bishop or priest."

CONGRATULATIONS to the Episcopal Radio-TV Foundation and its president, the Rev. Canon Louis C. Schueddig, Jr., for the very successful "Reclaim Your Religion: The Episcopal Church" network television advertising campaign. Information: 3379 Peachtree Rd., N.E. — Suite 230, Atlanta, Georgia 30326; 404-233-5419; FAX 404-233-3597.

IN THE FIVE YEARS since the "planting" of Good Samaritan, Redmond, Washington (Diocese of Olympia), the congregation has grown to an average Sunday attendance of 140, one-half of whom are children.

THE NEW ARCHBISHOP of the Anglican Church of Uganda

is the Most Rev. Livingstone Mpalanyi-Nkoyoyo, 55. He is the first bishop from the Buganda kingdom to be elected to this position in the Ugandan Church.

A TIP OF THE BIRETTA to Mrs. Eunice Leneau, Oconto, Wisconsin, who has been the organist at St. Mark's Church for the past 66 years . . . and to "Careful Reader" who noted that the text and illustration on page 42 of Easter TAD 1995 were mismatched by several centuries and occupations . . . and to St. Clement's Church, St. Paul, Minnesota and Church of the Redeemer, Avon Park, Florida for 100 years of faithful service to God and mankind.

The RT. REV. RONALD C. FERRIS was installed as the Ninth Bishop of the Diocese of Algoma in St. Luke's Anglican Cathedral in Sault Ste. Marie, Ontario.

"RUN AWAY WITH THE CIRCUS" sounded like a good idea to Episcopal priest David J. Tetrault, Jr., advisor for lay ministries at Bruton Parish Church in Colonial Williamsburg. He is also a chaplain to the Ringling Brothers and Barnum and Bailey Circus.



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KENYAN CHURCH LEADERS have come to the defence of Anglican Bishop David Gitari, accused of plotting to overthrow the Kenyan government. The unfounded accusation was based on a rumor originally mentioned in a *sermon on rumors!*

1928 PRAYER BOOK: The Diocese of Texas at its 146th Council tabled a resolution requesting that permission be given for any congregation of this diocese to use "the 1928 Prayer Book at any an all services."

THE NEW ARCHBISHOP OF YORK has been appointed by Queen Elizabeth II. The Bishop of London, the Rt. Rev. David M. Hope, 54, will succeed the Most Rev. John Habgood. York is one of the two provinces of the Church of England and its archbishop and the Archbishop of Canterbury are the presidents of General Synod.

WORLD-WIDE ALLELUIAS is the project of St. Francis' Church, Chillicothe, Illinois. The small congregation gathers between services on Easter morning to create and send greeting cards to missionaries in Africa, India, Bangladesh, Eastern Europe, and Central and South America. This is the fifth year of the good work.

SIR ANDREW LLOYD WEBER has contributed 1 million pounds to the Open Churches Trust which will enable more churches in London, Suffolk, and Liverpool to extend their opening hours. Vandalism and budget restraints have led to the closing of many Anglican houses of worship except during hours of Divine Service. The millionaire composer said he wanted "more people to enjoy the beauty of the church buildings in Britain."



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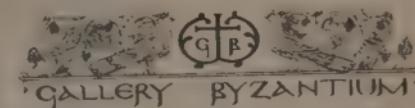
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That's the record so far at Trinity Church, Tulsa, which has been serving a hot meal to thousands of Tulsans since 1983. Every day 500 meals are served to those who don't have enough money to feed themselves, and 320 families a month are assisted with groceries.

"TAKE RISKS FOR GOD" was the message of the Archbishop of Canterbury to a congregation of 4,000 people at the Spring Harvest meeting. "The Church rests on firm historical events. So pivotal is the Resurrection that if it had not happened we wouldn't even know the name of Jesus."

"NIGHTWATCH" is the name of the world's most popular lock-in for students. For two decades thousands of young people have participated in weekend retreats at the world's largest Cathedral, the Episcopal Cathedral of St. John the Divine in New York City.

FORGIVE US OUR DEBTS: Bishop Rogers Harris of the Diocese of Southwest Florida has announced that the debts of 17 congregations (totaling over \$2 million) have been forgiven to encourage those churches to concentrate on mission and ministry.



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FOUR MONTHS after opening their new church, St. Mary's-in-the-Valley, Diocese of Canberra and Goulburn, Australia, capacity attendance has made it too small. Expansion options are being considered.

OKLAHOMA CITY'S EPISCOPAL CATHEDRAL, St. Paul's, is only four blocks from the Federal Building which was turned into rubble by a bomber in April. Cathedral clergy were fast on the scene to minister to the dying, the survivors, and their families, and firefighters were fed in the Cathedral's Hall. The Cathedral's stained glass windows were blown out and pews and organ were damaged.

THE SCOTTISH EPISCOPAL CHURCH is looking for "Twins" in the USA at the parish level. Scotland has historic ties with the American Church as its first bishop, Samuel Seabury of Connecticut, was consecrated by Scottish bishops. English bishops would not do so because Seabury could not take an oath of loyalty to the King. As staunch Jacobites, the Scottish bishops had no problem: they did not regard George III as their lawful monarch either. Seabury took the Scottish Communion Office back to the USA where it greatly influenced the

American rite for Holy Communion. Congregations interested in learning information on "twinning" should contact Michael Cousins, Mains Lodge, Dalmoak, Dumbarton, G82 4HQ, Scotland. Tel (44) 1389-767058. Fax (44) 1389-733323.

"DEARER MY GOD TO THEE" was the headline in a London newspaper announcing the beginning of a £2 entry fee to Canterbury Cathedral. No admission, of course, is charged those attending Church Services. The money is sorely needed for repairs to the structure occasioned by the many (non-contributing) tourists.

THE ANGLICAN CHURCH OF MEXICO took a first step as the newest autonomous province of the Anglican Communion. At its first General Synod the province elected Bishop Jose G. Sau- cedo of Cuernavaca as its first primate.

A MIXED RECEPTION awaits Anglicans going over to Rome according to an article by Robert Nowell in the *Church Times*, London. "They will be welcomed with open arms, provided they really want to be RC's and not a little sect of ex-Anglicans camped out on the edges of the (Roman) Catholic Church."

NO NEW PRAYER BOOK for at least six years is the recommendation of a commission evaluating the Book of Alternative Services and the Book of Common Prayer in the Anglican Church of Canada, both in use in that Church.

THE RETIRED BISHOP OF GEORGIA, the Rt. Rev. Harry Woolston Shipps, has joined the staff of the Diocese of Dallas as an Assisting Bishop.

CROCODILE DUNDEE is not in Anglican Orders, but the Rev. Les Gaulton has a parish of 182,000 square miles in the Diocese of North West Australia. It hardly ever rains, but when it does enormous numbers of hungry kangaroos rush to the lush vegetation which results from the needed moisture.

THE CHURCH COMMISSIONERS "have in all likelihood done more than any other single act to destroy the parish system of the Church of England," according to a report in the House of Commons this spring. By its high-risk activity, principally property speculation, the Church's assets have declined from £2.9 billion to £2.1 in a four-year period.

AND, FINALLY, there is the story of a Baptist minister and an Episcopal priest sitting next to each other during a flight. In the course of their discussion, they both said what a good thing ecumenism was. As they were getting off the plane the priest remarked, "I hope that we may meet again. In the meantime you continue to worship God in your way, and we shall continue to worship Him in His."

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THE APOSTLES' CREED: Faith to Live By, C. E. B Cranfield, professor emeritus of theology at the University of Durham, England. Written in the belief that it is important for Christians to love God with the mind as well as with the heart and soul, the author clearly and concisely explains the Apostles' Creed for anybody wanting a more coherent understanding of what Christians believe.

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CORRECTION: The recommended *Which Rite Is Right?* by Peter Toon is available from Preservation Press. The correct Toll Free number is 1-800-ANGLICAN. Preservation Press also offers the highly-recommended combination 1928 Prayer Book/Authorized King James Version Bible.

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ANGLICAN WORLD, published by the Anglican Consultative Council, James M. Rosenthal, editor. A lively and photo-filled journal of the work of the Church throughout the world. Write Partnership House, 157 Waterloo Rd., London SE1 8UT, England.

GLIMPSES, the well-written and informative insert sheets on Christian history, has a new telephone number: 610-584-1893.

KANUGA, featured on our front cover, is an Episcopal conference center near Hendersonville, North Carolina. This beautiful facility offers conferences and programs throughout the year. Coming this fall—*International Evangelism* with the Archbishop of Canterbury September 4-8; Madeleine L'Engle September 10-15; and *Winterlight XX* for Episcopal youth December 27-January 1. Brochures: Postal Drawer 250, Hendersonville, N.C. 28793; phone 704-692-9136; fax 704-696-3589.

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DEATHS

THE RT. REV. CHRISTOPH KELLER, JR., 79, X Bishop of Arkansas and munificent benefactor of the Church.

THE REV. HENRY J. C. BOWER, 92, senior priest of the Diocese of Atlanta, with burial from the Cathedral of St. Philip.

THE REV. CANON REGINALD C. M. BEENY, O.B.E., 84, General Secretary of the Children's Society from 1965-1975 and Canon Emeritus of Southwark Cathedral (U.K.).

THE REV. ROBERT CREAMER, 56, Executive Director of Church Relations at the University of the South, Sewanee, Tennessee, with burial from St.

James' Church, Potomac, Maryland.

THE REV. JOHN GEORGE McCausland, SSUE., 86, former Superior of the Cowley Canadian Congregation.

THE REV. CHARLES WEAHERBY, 83, Rector Emeritus of St. Ignatius' Church, New York City, with burial from that parish.

THE REV. JOHN E. WICKENDEN, 87, who served parishes in Canada and Western New York, with burial from St. Bartholomew's Church, Tonawanda, New York.

SISTER THERESE, CSM, 90, formerly Superior of St. Mary's Hospital for Children, Bayside, Queens, New York.

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ALLEN MANNING, 28, of Raleigh, North Carolina, third year seminarian at the Episcopal Seminary of the Southwest, Austin, Texas.

ROBERT ADDISON, 76, Treasurer of the Board of Trustees of the Church Pension Fund 1981-1986 and Chairman of the Board until 1991.

HILDA EMILY BAXTER, 82, "Everyone's Favorite Altar Guild Member," with burial from her beloved St. Paul's Cathedral, Buffalo, New York.

JOY BATH, 44, Salisbury, England, who contracted AIDS through her work as a church missionary nurse in Africa.

PAUL S. CALLAWAY, 85, organist-choirmaster of Washington National Cathedral for 38 years, with Burial from the Church of the Ascension and St. Agnes in Washington, D.C.

MRS. A. J. DUNCAN, 83, of Upper Montclair, New Jersey, loyal Churchwoman and great friend of TAD.

WILLIAM ARTHUR GOUGH, 86, organist for 40 years at St. Stephen's Church, Lachine, Diocese of Montreal.

LADY ELIZABETH LUKER, 84, staunch supporter of the work of the Church from St. Paul's Church, Newport, Arkansas.

FLORA JENNIE PENDLETON, 87, granddaughter of Cheyenne Chief Black Kettle and the daughter-in-law of David Pendleton Oakerhater, the first Native American to be commemorated in *Lesser Feasts and Fasts*. She was the last Cheyenne woman eligible to wear the war bonnet with trailing feathers.

SARAH WARREN TUCKER, 75, wife of the Rev. Joseph B. Tucker of Pine Bluff, Arkansas, with burial from Trinity Church. She worked alongside her husband in six parishes.



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HILLSPEAKING

WE WISH TO THANK you for the many, many books you have given to us over the past year and a half. They have been a great deal of help to us in our studies, and will continue to be in the years to come. Yours is a wonderful organization!"

That letter, signed by six Cambodian postulants who are studying under the tutelage of the IV Bishop of Alaska, came to Operation Pass Along® this past spring.

Another received in the spring: "I am a newly ordained Priest of the Diocese of Accra . . . I had my Theological Education at the St. Nicholas Theological College at Cape Coast in Ghana. Theological books are not easily obtainable here in Ghana and the few that are available are very expensive.

"I shall be very grateful if Operation Pass Along® can kindly come to my aid and send me some books . . ."

A nutshell description of Pass Along is that it solicits and houses books about the church no longer needed or wanted by their owners and passes them along to those who do need and want them. There is no charge for the books but, within the United States and

the developed countries, requesters are asked to defray the cost of shipping and handling. Most add a little extra, and that enables Pass Along to fill requests from Third World countries and from those who cannot afford even the modest shipping and handling charge. In some countries, most notable in Africa, those seeking books are not able to send money out of the country even if they have it.

If a book is not available when requested, the title is added to Pass Along's search list and the requester notified when the book surfaces. Requests are kept on file for a year and may be renewed. Inevitably many people—particularly seminarians and other theological students—request the same book so there are standing requests for such books as *Anglicanism* by More & Cross; Massey Shepherd's *The Oxford American Prayer Book Commentary*, Frank E. Wilson's *The Divine Commission*, and *The Christian Faith* by C. B. Moss. All told, as of this writing Pass Along has 4,191 requests on file. Each month a few requests are filled, a few are added. No attempt is made to develop a list of the books because the num-

ber on the shelves ebbs and flows like the tide. Since 1972, when the program began, 87,459 books have been received; 73,473 have been passed along. At any given time there will likely be more than ten thousand books on the shelves, and something between four and five thousand requests on file.

Many bishops and priests, and not a few lay folk, when they retire, move to smaller quarters and find they no longer have room for all their books. Pass Along becomes the beneficiary.

In addition to providing books to individuals at home and abroad, Pass Along has helped start small parish libraries, replace library books that have been lost, stolen or destroyed by fire or flood, and fill in the cracks for library collections that lack perhaps a single volume of a set. Presently Pass Along is sending books, as time and money permits, to the libraries of the Theological College of Lanka in Sri Lanka, to the Instituto Superior Evangelico de

Estudios Teologicos in Argentina, and is helping develop diocesan libraries for the Diocese of the Rift Valley in Tanzania and the Diocese of Romblon and Oriental Mindoro in the Philippines.

In the course of a year's time many secular books are received (an Episcopal priest in Maryland sent hundreds of paperback mysteries) and these are passed along to seamen's missions, to the American Merchant Marine Library Association in New York City, and to prisons in Connecticut, Florida, and Washington state. The small surpluses of contributions from individuals for shipping and handling enable Pass Along to send books to these without charge.

A parish priest in Malawi seems to have summed up best what many recipients write in one way or another. From All Saints', Thyolo, he writes: "I am not the only one who is using these books but also my parishioners and other people from different denominations. We are all benefitting from your tireless operation. May the Lord continue blessing you."

Those of us who are privileged to work with Operation Pass Along® and the other ministries of SPEAK feel very much that the Lord has indeed continued blessing us. —The Trustee's Warden



NORTHERN LIGHTS

In MY MAIL THIS morning I was delighted to receive an advertisement from the *New Alexandria Centre for Esoteric Studies* of Toronto for a "weekend intensive" with the pastor of the Healing Light Center Church of Sierra Madre, California. The lady, according to the brochure, was "an internationally acclaimed healer, clairvoyant and medicine woman," a welcome guest in "Hopi Kiva, African hut, and Bon Temple alike" who would instruct participants in perceiving their "auric fields" which were comprised of seven "spinning electromagnetic fields of colour."

It is not news that there is today an enormous public appetite for spirituality, or at least its trappings. The EMI recording of Spanish monks singing Gregorian chant, which dominated the Billboard charts last year, has been succeeded by an appalling version of the music of the twelfth century abbess Hildegard von Bingen (a recording described variously by reviewers as "execrable" and "hot-tub music"). So far it has sold 17,000 copies in Canada and 250,000 copies in the United States.

That this booming interest in spirituality should not be translated into a boom in church attendance is easy to understand: most people assume that spirituality is a personal and private matter.

This desire for an individualistic spirituality has spilled over into the Church as well. All manner of approaches to prayer and mysticism from the medieval to the psychological to the unabashed New Age are being embraced by both clergy and laity.

One wonders if, in the midst of all this ferment, there could be a revival of a distinctively Anglican spirituality? After all there are many things in the Anglican commitment to the daily offices of Morning and Evening Prayer which would seem to correspond to the contemporary spirit. Our offices have always been democratic in as much as they were intended for everyone's use, not just for the use of a clerical elite. The theology which the offices embody also addresses contemporary concerns; it assumes, for example, that all people are priests of the natural creation, and that one of the purposes of daily prayer is to put into words (mostly those of the psalms and canticles) creation's worship of its maker.

Hildegard's newest audience may chafe, however, at the essen-

tially corporate character of Christian worship. One of the purposes of common prayer is to train us to conform our individuality to the good of the Kingdom of God. Praying this way is less about self-expression and personal feelings than discovering true freedom in selflessness. Only secondarily are the offices about ourselves: the words we speak are mostly not our own. Certainly we bring to God in the offices our concerns and the needs of our world (Hooker used to think of prayer as angels ascending with

our needs and descending with divine teaching) but even these are taken into the heart of the Trinity, bringing time into eternity and eternity into time.



—The Rt. Rev. Anthony Burton
The Digest's Canadian
Correspondent

MOREHOUSE PUBLISHING

Listening Hearts

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by Suzanne G. Farnham, et al.

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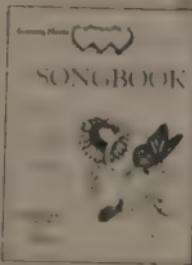
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CLEARLY, THE NEW ORGANIST WAS NOT GOING TO WORK OUT.

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BUT IS IT PREACHING?

IT FEELS A LITTLE strange to be "back in the parish" after 3½ years overseas. Sometimes it feels like nothing has changed. But sometimes it feels like a lot has changed.

One thing that seems to have changed is a certain pattern of preaching. One hears quite a few sermons that sound like groups of anecdotes or stories strung together to make a general point. Sometimes the stories are excellent. They hook the listener from the very first phrase. Sometimes the stories are funny, but the application is not always clear. Maybe this second group of stories are "warming-up" techniques to lower the defences of the congregation. Sometimes the stories one hears are powerful evocations of grace and faith, which elicit tears and real emotional response.

Now maybe I am the one who has gotten twisted around a little. There is the present state of the sermon in the Church of England. That "state" varies considerably. You can go from "all-exegesis" and quite dull, to anti-intellectual irrationalism, to reasoned and formal logical argument.

One is stuck, however, on this side of the Ocean, by an almost conscious emphasis on storytelling as a technique of communication in preaching. Jesus, after all, did teach in parables. (Did you hear the one about the man who went out to sow some seed . . . ?)

I wonder if this is not a preaching technique that requires a high measure of ballast. By ballast, I mean a concordance, hours with the Scripture, and even commentaries like Simeon's or Thomas Scott's, if not . . . *The Interpreter's Bible*. By ballast, I mean Christology and Soteriology. Otherwise, I fear our congregations may be in danger of getting a religious version of those ever popular anecdote columns like "Humor in Uniform." I enjoy them, too, but not when I am crying out thirstily and hungrily for words of Life.



—The Very Rev. Dr. Paul
F.M. Zahl, Dean,
Cathedral Church of the Advent,
Birmingham, Alabama

THE ARCHBISHOP'S VOICE

ESSENTIALLY WHAT Anglican ministry is all about is a ministry of Word and Sacrament; the preached word and acted word; the preaching of justification by grace through faith and the sacrament of it. St. Paul gives us a word for our ministries: *ambassadors*.

Now we all know what an ambassador is. He or she represents his sovereign in a foreign land. He speaks the message of his sovereign, he conveys the authority of his sovereign and he represents the power of his sovereign. That, says Paul, means you and me. We have the message, we have been given authority, and God's power to proclaim the word of life has been given to us as well.

This is your ministry and mine, not to be despised or abused, but desired and used. But, equally, we cannot simply assume that we can do the work of reconciling in the way that former generations once did. A few months ago I saw a cartoon which showed a monkey looking totally baffled, scratching his head. The caption beneath read: 'Just when I thought I knew all the answers, they changed the questions!' At times we may feel like that. But the task of interpretation has to go on. Bridges have to be built into the

conceptual landscapes of our culture. We are called to use our creativity, to use skills of music, art, poetry and drama for the gospel of God, to bring Christ near to people.

If you have been to St. George's Chapel, Windsor, you will be aware that in that chapel, in order for visitors to see the exquisite ceiling, mirrors on wheels have been made available so you do not have to use binoculars or strain your neck. You look down into the mirror and the glory of the ceiling above is brought near. Similarly, through the incarnation of Jesus, we see the Father because Jesus is the image of God. You and I have a small part in this wonderful task of making Christ known, because to us has been given the ministry of reconciliation.



+ George *George L. Carey*
 The Most Rev. and
 Rt. Hon. George L. Carey
 Archbishop of Canterbury
 in *I Believe* (Morehouse)

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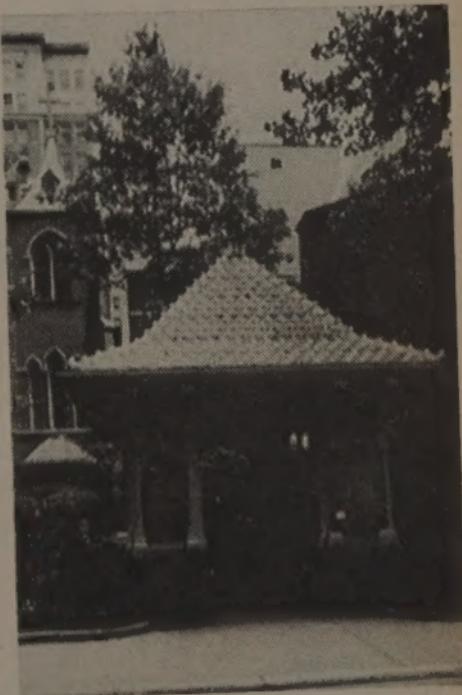


"TAD on Tape," read by Clif St. James, is available at the regular contribution of \$15 per year for six "issues."

Please write *The Anglican Digest*, 100 Skyline Drive, Eureka Springs, Arkansas 72632 or call (501) 253-9701.

Hear Our Editor

THE EDITOR OF TAD will be the guest preacher Sunday, October 15, 1995 at the Church of the Transfiguration, New York City, "The Little Church Around the Corner," at the 11 o'clock service.



TAD readers in the area are most welcome to attend the service and meet the Rev. C. Frederick Barbee personally at the reception which follows.

—The Rev. Norman Catir, Rector

